

NAME: Sakamoto, Kumajiro DATE OF BIRTH: 1887 PLACE OF BIRTH: Fukushima  
 Age: 84 Sex: M Marital Status: M (?) Education: Middle School (12 yrs)

## PRE-WAR:

Date of arrival in U.S.: 12/1906 Age: 20 M.S. S Port of entry: Tacoma, Wa.  
 \*Occupation/s: 1. Nursery Worker 2. Farmer 3. Ranch Worker \*  
 Place of residence: 1. Seattle, Wash. 2. Covina, Ca. 3. Los Angeles, Ca.  
 Religious affiliation: Christian Church 4. Sierra Madre, Ca.  
 Community organizations/activities: President (3 yrs) & Board (6 yrs) of the

EVACUATION: \* 4. Camp Manager 5. Store Employee 6. Gardener  
 Name of assembly center: Sierra Madre Japanese School. Detention camps

Name of relocation center: Tule Lake, Ca. & Gila River Camp, Arizona  
 Dispensation of property: Neighbor's Basement Names of bank/s: \_\_\_\_\_  
 Jobs held in camp: 1. Cook 2. \_\_\_\_\_  
 Jobs held outside of camp: Gardener on a College Campus (Philadelphia)  
 Left camp to go to: Philadelphia (In Early 1945)

## POST-WAR:

Date returned to West Coast: 1950 (To Altadena, Ca.)  
 Address/es: 1. Philadelphia, Penn. (5 yrs) 2. Altadena, California

3. \_\_\_\_\_  
 Religious affiliation: Christian Church

Activities: 1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_  
 If deceased, date, place and age at time of death: \_\_\_\_\_

Name of interviewer: Heihachiro Takarabe Date: 4/19/72 Place: Altadena, Ca.

Translator: H. Takarabe and  
Elain Hironaka



NAME: Mr. Kumajiro Sakamoto  
AGE: 84 years old  
DATE OF BIRTH: 1887  
PLACE OF BIRTH: Fukushima Ken

YEAR OF ENTRY INTO THE USA: 1906 (20 years old)  
MAJOR OCCUPATION: Gardener  
CAMP: Detention Camp and Tule Lake

DATE OF INTERVIEW: April 19, 1972  
PLACE OF INTERVIEW: Altadena, California  
INTERVIEWER: Heihachiro Takarabe  
TRANSLATOR: Elain Hironaka  
Heihachiro Takarabe



Q: Please state your name.

A: I am Sakamoto, Kumajiro.

Q: Where were you born?

A: Fukushima Ken, Japan.

Q: When were you born?

A: 1887. I am 84 years old. I still drive.

Q: Is that right! you are still driving. What is your work?

A: I am a gardener. I work every day. Three days for 1/2 day and the rest is 6 to 7 hours for three days. I go to work 6 days a week.

Q: What did your father do in Japan?

A: Farmer.

Q: Your mother?

A: My mother was his helper.

Q: What kind of things do you remember about your father and mother?

A: My father and mother were very consciensious workers in the country. My father and mother were Buddhists. My aunt, on the other hand, married into a Christian family. They were one of the first Christians in Japan. My aunt cared for me and often took me to



church. So I was exposed to Christian church ever since I was very young, though I was not Christian. However, my aunt and uncle were very consciensious Christians, so they always talked to me about Christianity.

Q: What kind of church was it?

A: A Baptist church.

Q: Was it a large church?

A: It was a small church. After all, it was the very first church in our area, and the members were 5 or 6 people of believers. The church was built, but was a very small church.

Q: Did you go to sch-ol in Japan?

A: Yes. In Japan I went through Chugakko (Middle school).

Q: How many years altogether?

A: From the first...Jinjo Sho Gakko (elementary school) which was 4 years, Kohtoh Shogakko (Junior High School) which was 4 years, Chugakko (Middle School) which was 5 years. All together 13 years. But I went from Chugakko, no, from the 3rd year of Kohtoh Shogakko to the Chugakko. So, I finished it in 12 years.



Q: Oh, talking about your school years, what type of school was it? What kind of things did you do?

A: The school of that era was all--not like this country where subjects are chosen by students, the schools were all public, and government funded, and all the students took the same subjects. My school was especially...the principal was loyal to the military, and also, my principal's supporter was an Army Lieutenant Colonel. Because of this relationship, they all encouraged us to enter Shikan Gakko (The Military Academy). School was very formal and strict. They stressed the ideals such as "You must stand 3 steps behind teachers, so that you may not step on their shadows." Our education was very militaristic. Among the students the military style was very much stressed and exercised. For example, the upper classmen received respect from the lower classmen. (Actually respect was demanded from the lower class students.) It was a very strict school.

Q: What subject did you like?

A: I liked mathematics. I did not like English very well. Not liking English, person like me should not have come to America, but I did. My cousin had a silk fabric store, and they said that it would be nice if I could come to the USA and help him with his business. So that is why I came. Even after I came to America, at first intention was to go to



go to school, but I did not go to school at all.

All thses years I worked as a laboror.

Q: When you were in Japan what kind of events took place? How was the society?

A: During my childhood days, the Nishin Senso (Sino-Japan War) was on. Idealistic thoughts...pacifism was a very popular thought among students.

Q: There weren't very many who went to Chugakko at that time, were there?

A: Not many. From my town only 5 or 6 studnets went. I do not know the percentage, but it was very few.

Q: You must have been respected by all.

A: Well, yes. I did receive respect, I felt. Because there were very few who went to Chugakko from my village.

Q: Then the reason you came to America was the connection with the fabric product...

A: Well, I was young and as soon as I finished Chugakko I came. The purpose of my coming to the States was to study language.

Q: So you were a forign studnet. How old were you?

A: I was 20 years old.



Q: When di you come?

A: It was 1906.

Q: Where di you enter America?

A: Tacoma, Washington.

Q: What was your very first impression?

A: When I came to Tacoma, on the boat,...I was sea sick, ...at that time it took 19 days. I was sick for 17 days. After that, 2 days before I reached Tacoma, I began to feel better. I saw the green trees growing up to the seashore. We came in from Victoria to Tacoma. All that time, there were the big trees growing all over, as if they were surrounding the ocian. I thought, how rich the soil must be. I slept in Tacoma one night. The next day, I went to Seattle. On the last day of 1906 I landed on Tacoma, and I came to Seattle on the New Year's Day of 1907. At that time, I came to Seattle, my impression was...right at first, the town was large. And the evening when I arrived, I noticed big roads, and a wargon pulled by horses. My thought was that everything was very big. The next morning, I awoke and went out and was surprised to see so many Japanese. When I first came to America, I thought that I would not see any Japanese nor be able to speak Japanese, but I woke up on New Year's Day and went out in the street and saw the Japanese all lined up. I



felt that it was the same as though I were in Japan. It was the time when there was very little work. The Japanese all worked during the summer, but winter came and there was no work, so they came to town. That's why there were so many Japanese there. I was surprised because there were so many Japanese. I felt that from now on I must work. It was during the time of depression and there was no work, so I worried about job for a while. Other people did not go to the places where the pay was low. At the employment office where there were left over jobs. Since I just came from Japan and my money was deminishing very fast, so I thought that I had better go to work. So I went to work.

Q: How much money did you have?

A: All of us needed to have at least \$50 to show at the Immigration Office. This was cassed Misekin (showing money). Also I had another \$60 for my expense. You needed to have \$50 to show otherwise you could not land.

Q: What kind of a country did you think America was?

A: America? My uncle and aunt were Christians and they knew many missionaries. America is a Christian Country, truly a Chrisitan Country full of love and kindness, I thought.



Q: So, when you came, your thought and the reality of how things were...did they match? Were you disappointed?

A: No, I was not disappointed. If I were to come to America to study or work, I expected to work that hard even to serve, and many things would happen. I was prepared. If I were to work, I was prepared to face hardship. Therefore, I did not feel any let down.

Q: Were there many Japanese on the boat with you?

A: No. The boat I came on was a foreign ship. At first I was going to come on the Japanese passenger ship, but my eyes were bad and I could not come on that. So I decided that any ship will do. So I came on the foreign ship; the British ship which came to Japan. It was a cargo ship. There were 47 people on board.

Q: Were they Japanese?

A: Yes, mostly men. Maybe there were a few women, but in our room it was all men.

Q: From Tacoma to Seattle, then from Seattle where did you go?

A: From Seattle, well, I was there from January to August. I worked at a nursery then, a white man's.



nursery. Then from there I worked with strowberry farm. The owner was very good to me. They encouraged me to stay, but my brother, my cousin who was in California kept calling for me, so I quit and left to go to my cousin. I feel that I would have been better off had I stayed where I was, because there were no other Japanese. Up t o now, I never knew English. If I had stayed, I would have learned to speak English fluently. There, I could be independent, acquired some land, there were no restrictions on owning land, and become an independent farmer. Perhaps, but my cousin kept calling, so I came to California. I came to Covina and worked at the orange ranch.

At that time, I was a laborer, just a laborer. Everyday I went to pick orange from a camp. I worked, picked oranges, pruned the trees. I did everything which had to be done in that orange grove, such as picking, pruning, irrigating and the rest.

Q: Were you living in a boarding house?

A: Boarding house? No, we lived in a camp. It was a camp for workers who worked on the ogame groves. There were about 80 to 40 people lived there depending on the seasons. There was one boss. We slept there,



had meals. We paid 5% commission. We were assessed on the cost of the food. We paid for our food.

Q: From what time did you work?

A: From 7 am to 5pm, 9 hours. At that time we got paid \$2.00 per day. Then it became \$2.25. It must have been about 1909. Then I managed a camp of my own from 1911 to 1915 in Rialto, this side of San Benadino.

Q: To have a camp of your own, what do you do?

A: I gather the people, then from the grower or the packing house (Orange packing house owner) comes the request for a number of people. From my camp, I send the people there as the order come in. Orders comes in in the evening or in the very morning. I receive 5% of the workers' pay. That is my handling expense. The food, the camp's boss takes care of that. The cost of the food is divided by the number of workers and each one pays his share of the cost of food to the boss.

Q: How many people were there?

A: About 50 people.

Q: At your home?

A: My house. Yes. I also had 15 or 16 Mexicans, during the orange picking time. When the orange was finished,



there weren't as many. When the workers were gone, there were 10 people for orange pruning, irrigation and people who drove the horses. When the request come for them, I send them over.

Q: The people were living in barracks? Were they rented?

A: Yes. Rented. I rented the large land and built the houses. In my case, my house was laready there. It was operated before. So I moved into it, and I built the kitchen house and other buildings.

Q: What was your concerns in your management of the boarding house?

A: At that time I considered my house a Christian house. So, at camp drinking whiskey or gambling or other bad things were prohibited. Bad things were not done. I did not allow it. Just considered it a Christian camp.

Q: Were there any complaints?

A: Sometimes there were complaints, and some sneaked in whiskey and drank. But I tried very hard to have no gambling or smoking.

Q: Were there any problems with prostitutes?

A: There were. But they did not come to my place. I managed honestly so the food cost was very cheap, compared to other camps. So they were glad about that.



Q: Why did you get out of the job?

There were not much work available, so I quit. Camp's boss, no the packing house's boss changed. Then, the Japanese people were fewer and became difficult to gather Japanese workers. At the beginning, the Japanese worked on oranges, strawberries, canteloups. There were many people doing this type of work. But gradually, they began their own business, vegetables and others and it became harder to gather them. Many camps ended like this.

Q: After that where did you go?

A: I worked in a store in Los Angeles. I worked about 3 years, and then I worked at a vegetable market. As I grew older and became the age when I should get married, my younger sister came and said, "Big brother, you should get married." So the issue of marriage came up. Okay. If I were to marry, I will not get the chance to carry a blanket and travel, so before I marry, I shall travel all over. So I decided to travel with blanket. I went to Brawley near Mexico.

Q: Did you take just one blanket on your back?

A: Yes. I took the one blanket. I took my entire possession on my back; clothes and all I owned wrapped in the blanket and went to work. Melon... sowing through harvest. Then went to pick grapes in Fresno. Then came back and went to Japan, got married, and returned.



Q: Your entire possession...what kind of thing did you have?

A: My entire possession consisted of the blanket, one suit, work clothes, that's all. I wrapped everything in my blanket and tied it with a rope. Took it to a station and ride with the blanket by my side until I reached my destination. Then I slept in the blanket. On the bus. At Brawley, there was a house, but in Fresno during the season there was no room, so I slept in the blanket outside or in tent.

Q: Did you carry any money? Cash?

A: Yes. Cash, mostly. But I had some money in the bank. In Los Angeles or in my case, I left it at my friend's place. Generally speaking, I did not give much care to management of money. Not much. What shall I say...I was not concerned about it very much.

Q: When you went to pick grapes, oranges and melon, what do you remember from that period?

A: I did not consider work as a hardship. I decided to work, so I worked. I worked diligently. When it came to work, I was diligent. I never had other people criticize me as lazy. For being a student, I had a reputation that I worked harder than average people.



Q: What kind of hobby did you have?

A: Let me see. I did not travel or tour very much.

When I was in camp, I just stayed there. Did not walk around much. I played shogi, goh, also shot some pool, Kendo, sometimes.

Q: When did you join the church?

A: IN 1909. Although I went to church when I was young, I was never baptized. It was in relation to my love affair. My aunt said that I was not serious about it. Missionary was popular. I did have an exposure, interest. So my aunt thought that since I was coming to America, and America is a Christian nation, it will be convenient to be a Christian. So, I would probably become a Christian. But my aunt did not like that kind of Christian. "If you are to be a Christian, be a sincere Christian believer. Do not be a Christian just for convenience," she said. in 1909 I became a Christian. My other cousin was here attending a city college. This counsin said, "In America temptations are abundant, so you should become a Christian. Let us go to church together." So in 1909 I became a Christian in a white men's Christian church.

Q: Here?

A: Yes, here in Los Angeles, on Flower Street. The first Baptist Church.



Q: The people who immigrated had a lot of temptations. What kind were they?

A: At that time mostly gambling, foolish love, Japanese style restaurants and night clubs. There were gambling operated by Japanese, and also by Chinese. When I came, there was one Yamato Hall in Los Angeles, on Jackson street. And the Chinese people had many places. Before I came here, the Los Angeles China town, the old one, not the one in existence, it was on Alameda or somewhere over there. When I just came from Seattle my cousin told me, "Let's go." This was a Chinese place. Before, the place was a place of prostitution. But by then, there were none. There was before. Also restaurants and geisha houses. There was also gambling, prostitution, restaurants with geisha girls for Japanese to pass their time. There were also pool rooms. There was on on East First. There were many of them, at most corners. They used to have bar with them. That was the basic common temptations.

Q: You did not drink since you were young?

A: No. I did smoke, though, but I quit about 30 years ago. I had pneumonia, double pneumonia. So as the result, as I recovered, I quit smoking. I had tried to quit smoking before, but I had a difficult time at it. My will was weak. I used to say, "If I did not get sick, I probably would never be able to quit. By the time I recovered, I practically



had forgotten about smoking. I have not smoked since.

Q: You said that your younger sister was here?

A: Yes.

Q: Did you come here with her?

A: I came earlier. No, I came later. My cousin was here. She was to marry him. My cousin was betrothed to her while he was in Japan. So, my younger sister came first. She was a graduate of Shoshin Jogakko (Middle school for women) majored in English. While she was in Japan, she was a teacher at a Jogakko (Girls school). When she came, she went to high school. She was encouraged by many to be an officer of a Fujinkai (women's group). However, she ended up being just a housewife.

Q: Tell me about your return to Japan to get a wife.

A: My wife was a classmate of my younger sister at Shoshin Jogakko. My younger sister said, "Older brother, why don't you marry my friend!" She said that when I came back to Japan. I said, "Oh, you think so, ha. But I have not even met her, yet." But my younger sister consistently urged me, so not only that, she said, "Older brother, she is a good person so marry her." I did not answer yes no no. But when the talk of marriage came up, I felt embarrassed and I could not get involved



with her emotionally. However, my younger sister put her in my Seki (family tree) in Japan. (This makes it leagally married.) At that time, after getting married it had to be in the Seki for 6 month before you could bring her to America. So six months, may be it was more than that, had passes and I went to Japan to talk over my pridicament. I thought if she like the whole thing, then it will be well and good. I went to Japan to meet her. If I did not like her, I was not going to marry her either. I went to meet her and I got married and came back here. My wife was a classmate of my younger sister and they lived in the same dormitory for 5 years.

In any case, if she liked it , then we would come back together. Otherwise, we will not marry. This was our arrangement. So I went back to Japan to meet her. When I went to meet her and talked it over, she didn't mind that, so we got married. I used to say, "I did not marry my wife, but my younger sister did."

Q: How old was your wife and how old were you?

A: She was around 24 years old and I was about 29 years old.

Q: Did you visit her by yourself?

A: Yes, by myself. It was very difficult. My wife was



in Tokyo. It was very difficult to find her house. I went through an alley, then a little girl came by so I asked if there was a house where anyone with this name was living. She said that she lived there. My wife came out. The little girl said to her, "This Oji-chan (grown up) is going to your house!" Then that person, since I had written to her, so she surmised, "Oh, this person is from America." I knew then she recognized me. I met her mother. She did not have a father. So my wife's mother and older brother were there so I met them and talked, and the marriage arrangement was finalized.

We had the wedding ceremony and came back here. My wife, my younger sister, brother, no brother-in-law were Christians. I was not that much of a conscientious Christian, but she, brother-in-law, my younger sister, my wife went to Church every Sunday. All during that time, I went some times. But all my family was Christian. I was not very conscientious. Then I became ill. Pneumonia. After that, I seldom stayed away from church. When I was sick, I missed church. I either took my visitor with me or left my visitor at home and went to church. Unless I was ill, I never missed going to church.



Q: Where were you when you became ill?

A: At Shimosura.

Q: After you were married?

A: Yes, after marriage.

Q: Shortly after you returned?

A: No, after about 10 years. My child was in school and was about 9 years old.

Q: Many people married through pictures. Have you heard any stories about that?

A: Yes. I heard that insted of sending their own picture, they would send some one much younger, or he does not own a house, but taking a picture standing in front of a large house and send it to them. Or, when he does not have any money, he never the less sounds as if he had a lot of money. There were many like that. And also, when the brides came, they would compare the picture from the ship and it does not match, so at the harbor, they requested annulment. I also heard that they shouted, "Annulment!!" This was not rare occasion.

There were picture marriage, but in Japan, at that time, individuals did not chose their own marriage partner. It was considered shameful as a fule. Outsiders, such as parents or relatives, chose the



bride, groom and entered between them and consumated the marriage. So the picture marriages brides came here thinking likewise. But the picture does not match so they never really met. Just picture only or with letters only, so things were very confusing.

Q: Other than that, have you heard any thing?

A: Well, this was the gist of it. All was not that way. There were some that went well. Many came longingly to America. And at Japan, one's wife, younger brother, brother's wife chose for those brides for men who were in America. They took the responsibility in choosing. For instance, the neighbor's son went to America; he thinks that his daughter might be a good match for him. This choosing one's bride was done very carefully. But for some whose brides were not chosen with such a care. However, most of the marriage went well. There were such a shortage of women in America, and picture marriage was the only way.

Q: What kind sufferings did you experience?

A: I consider myself an optimistic person. I have not given much thought about harship or sufferings.

Q: How about sad things?

A: Let me see...When my younger sister died I felt very sad. I might sound very exaggerated, however, she



was very strong and faithful. I really depended on her. She went to Middle School in Japan, and was very faithful. I respected her very much. And when she died I felt very sad. She did not have any children. She considered my children as her own, and cared for them. I did not care for him as much as I wanted to. My wife says that my younger sister took care of my child, James.

James used to say, "I have two sets of papa and mama." He was with my younger sister more than he was with me. That was how it was. Regarding his education, she taught him firmly. Some times when it came to scolding him, she would say, "Older brother, you scold him for me. He is not my child so you scold him. I will love him and raise him. He was raised in parts. I did the scolding and she did the loving. He was a very fortunate child.

Q: Pertaining to America's discrimination against Japanese, what kind of experience did you have?

A: I...The reason for my coming to America was, in Japan, at my home, the workers and my position were always close. I came to America to work. There would be sufferings, cruel things, but I had anticipated them. I had not thought deeply about it. Saying so, I have not opposed the white people particularly; rather peaceful. I worked at the orange ranch, I took care of the orange ranch. I



was well cared for and considered just the same as if I was part of the household. No matter where I went, I knew I was a hired hand, so I never gave it much mind.

Q: Where did you learn English?

A: School. In Japan, but not in this country. I also learned it from a white woman, but in general I did not study very hard.

Q: Did you study on your own?

A: No I did not study at all. That's why I don't understand English very well.

Q: It seems to me you are doing very well, otherwise you would not be able to work for white people.

A: I guess so. It must be, because I have been in this country for a long time. When I had my own camp, all the communication was done by me. At that time, I understood quite well. Now, any difficult words, I am no good, I've forgotten. Actually I used to be better.

Q: At that time, what was your income? At the time you had your camp?

A: Before the war, way before, monthly...When I worked at a restaurant, \$7.50 a week. and about \$30.00 a month. When I worked at the camp, monthly, I did not save any money, though.



Q: What did you do after you quit managing a camp?

A: I worked in a store. I worked in the store about 3 years, and came back to the orange ranch. I worked at the orange ranch. This time I did not have a camp, but just worked there. Then I did gardener at a white man's garden. I think it was about \$45 a month. I worked there every day. It must have been about 1924, before the war. Since then I have been a gardener. During the war, segregation, I worked at Pennsylvania's Swathmore College for about 6 years. After the war I came back to Pasadena and started gardening again. So I did gardening since 1924.

Q: Where were you when Pearl Harbor was bombed?

A: I was in Sierra Madre? I was working on a garden. I was at the white man's house. It was Sunday. The white people were very good to Japanese. Then over the radio it said, "Now the Japanese airplanes are attacking Pearl Harbor. It's a war with Japan." No, it is nothing like that. I did not listen to the radio news. When I was told about that I could not believe it. Then, on the way home, at a gasoline station, I was told about the Pearl Harbor attack. I thought it must be true. I was really shocked. I did not think that Japan would go into war against America.



Other people must have felt estranged. I came back to my house. All these years I was treated just like citizens, but then we were treated as enemy alien. All the Japanese people had to adjust thier windows according to the city regulations. Soon the japanese could not go behond 3 miles radius. I was one of the first whom the FBI captured and sent to a segregation and detention camp. Until that time I was never put in a Jail. But the FBI came and said, "You will now be investigated." It seems that it was because we built Sierra Madre Japanese school and I was the president of it for 3 years and on the board for 6 years. It was the Japanese language school. I was the first to be investigated. They came to get my where I was gardening.

The FBI came to my brother's place. He said, "I'm going to my brother's place so I'll take you there." And he took him there. He said to me, "FBI came!" I said, "Is that so." I expected him. I told them (my friends) that I was being taken in. They were surprised and said, "You are going to be taken in?" Well, it couldn't be helped. Japan was at war against America. The Star News reporter came, Mr. Crew. He said that I was a good man so FBI should not take me away. But the FBI had to take me because the order is coming from the headquorter. I really



felt that the time had come for me to die, so I gathered my family and prayed. I still remember my prayer in which I said, "This is my final departure. Let us meet in heaven." We also prayed a prayer of thanks.

Then I was put in jail. Five people, all the officers of the Japanese school were arrested that evening. We were put in a Youth Authority. I thought that the war would last a long time. I did not think peace would come shortly. We were arrested and probably be put to forced labor and other hardships. I prepared myself for such hardship when I left my house. I would most likely not live to see my family again, I thought. So that was why I prayed saying, "Let us meet in heaven." But in March, I went to segregation camp. In June I came back and joined my family. I never thought we would get together so soon. We were involved in school matter, so the schooling was not against the government. Education was not against patriotism. Our effort was to obtain good teachers for educating and teaching good moral for our youngsters. Not against the US Government. However, they did not understand this and we were detained. We were sent to Santa Fe and there we were put through hearing. However, they could not find anything against me, so I was able to come back and join my family. There were those who were loyal to Japan, and they had to stay there for a long time.



Q: In the mean time the rest of your family were in Tule Lake?

A: Yes, in Tule. However, I was able to join them in 3 months.

Q: You must have been very happy.

A: Yes. In the begining I felt that I would not be able to see them again, however, I was able to return and was overjoyed and happy. I was in an internment camp, but I was not discouraged. The reason was that our youngsters were in combat risking their lives. So what if the parents were evacuated and got put in the camp. I felt that it was entirely reasonable. Our children were taking each others' lives. The US youth and Japanes youth were at each other's thought. I was Japanese and here, so as parents, this kind of treatment was expected. Japan must have done the same thing there. So I needed not feel bad about it. Even when I was put in camp, I did not feel so put down nor feel guilty. Since it was war time and that was very expected. Japan must be doing the same thing there. So I need not feel bad about it. Even when I was put in Camp, I did not feel so terrible not feel guilty. Since it is war time this was the norm.



Q: Yes, war time. How did you feel when Pearl Harbor was bombed? Did you think Japan would lose?

A: I did not think Japan would win.

Q: Cannot win?

A: Japan could not win. I thought this from the beginning. But...The reason why is American Bombers, B29. It was obvious to me. The Japanese soldiers were more determined and stronger, may be. However, this war depended on the capacity of the B29 Bombers, which could fly from Hokkaido to Kyushu dropping incendiary shells. That was all needed to win this war. No matter how strong and able the soldiers were, if their food supplies are destroyed, if their towns got bombed, and burned, and with no bullets, no food, they cannot function. The planes flew over the northern route did not need bombs, but just drop the incendiary shells. That is what I used to think. But I never thought whould lose so soon. I thought Japan would carry the battle much longer. But i never thought of Japan being bombed with an atomic bomb. I never thought of an stomic bomb. This action was criticized by the citizens of the world. However, Japanese military carried out very cruel things in China and Manchuria. I suppose this is what war is.



Q: What happend to your property when you were evacuated?

A: I did not have much of a property but the next door neighbor was a good white man and he took care of all our things. I did not get involved in the evacuation, because I was already interned. So my wife and my children took care of the household goods and put them in our neighbor's bsement, though we did not have many things.

Q: When you returned, you got everything back?

A: Yes. Everything was retuned to us from this neighbor.

Q: At the time of evacuation, how old were your children?

A: My son, James was about 17 years old. He just entered Cal. Tech. I had just one child. I had two but one died at 9 months old. From there James evacuated with us. He went to Cal Tech for one semester, but went to Tule Lake Camp. James went to Camp, too. From there, he left for Philadelphia. Then he entered the Army and was to go to Europ. We went to Philadelphia to see him. However, just before he was to go to Europ, Japan surrendered. So then the young people who understood Japanese language was needed, so he went to Snelling to study at the Japanese language school. Mr. Mitsumori taught there. At first, it took 9 months to go there. Just as he was ready to go to Europ, Germany surrendered. So he did not need to go to Europ, so instead, he went to Japan Though he was



in the Army, he was assigned to a college professor as a chauffeur. So he drove a car for him all over Japan, from Kyushu Kumamoto University to Hokkaido University. So he really did not experience military life, which was rather fortunate for him.

You see, we moved from Tule Lake to GilaRiver Camp and to Denver. From there James went to Utah University because it was the closest. Then I left the camp, so he said he wanted to go with me wherever I went. I went to Seattle. So he quit university and then he entered Army. So that what happened to him.

Q: When did you go to Gila?

A: 1941.

Q: How long did you stay there?

A: Three years, till 1945.

Q: How was the condition of the Camp?

A: I was well prepare for it since it was war. Japan and US are in a war. I knew that. So I knew the children were killing each other, and women were losing their spouse. It was not going to be like a peace time existance. When we entered the camp first, it was not ready for us. Things were not organized well, no food, nor messhall staffs. But gradually they learned how to run the Camp and enough food began to be available,



though food did not tast very well.

Q: What kind of happenings were there?

A: At that time, the schooling was avilable for children.

There was a time when the Japanese frag was flown on top of the mountain. The people who were loyal to Japan caused much commotion. When there was food, they took away some food so that there weren't enough for the rest of the people. They demonstrated, and caused much inconveniences. Some times FBI came in and took some people out of the camp. But generally speaking, the Christians did not complain. All went according to the order and rule. There were no Christians who were causing problems.

Q: Were there fighting inside of your camp?

A: There were. I said this, "If there were lions fighting in a cage, what good is that? They are in a cage. There is no use in fighting inside a cage. Whethere you win or lose, you are still in a cage. I'm in a cage with you. There is no n eed to fight. So, let's be friendly." There were many complaints, but I said, "Don't complain." As I said, nomatter what the reason, Japan started the war, because there was complaint; but the children are taking each other's life, so the parents must endure inconveniences.

I know many people were out of their mind because



they lost their property. They went from extravagant homes to a simple and rough barrack. When the wind blew, the dust came in through the cracks in the walls. So there were reasons for complaints, but some people who have many children suffered on the outside, because they were poor and lacked food. But while in camp, there was no worry about food. Schooling was may be inadequate, but school was built here and there, the teachers came from the outside or educated people inside taught us, so there was no worry. Clothing also was passed out to everyone once or twice, though there were some who did not get it. By and large, people did not suffer too much.

Q: Did you work while you were in Camp?

A: Yes. I worked in the kitchen. I worked as a cook. My kitchen's chef was married to a white person. I worked under him. The Chef's wife was a white woman and she like things to be very clean. She competed with us to keep everything clean. She let the people in work. The people who worked under her complained that she was too particular. I said, "No. You should not complain. Who's benefit is it that she is particular? It's for us. She is a white woman. She did not have to come into camp, but she came in and is working for all of our benefit. Just because she works so hard in cleaning, you need not complain. We should be grateful and do as she says. It's for



our good, not for her good." After i left, there were more or less some grumbling. About the meat, people complained about having inferior quolity meet. However, people outside could not buy meat, because meat was rationed. Even if the meat is tough, you should not complain. While I was in Camp there was no trouble. I found out about it after I left, that there was some troubles.

They said bad things about them. She was too insistant about cleanliness. Mister was the chef, and Mrs. was the head waiter and waitress. Mr. and Mrs. Cleanliness. They together kept the kitchen and dining area very clean. People said that they were too strict. At that time there were complaints against them.

There were also complaints against them because she was a white person. They never confronted her openly, but they complained behind her back. They formed a a group and had a discussion. I went to them and told them that it was not the thing to do. That was shameful. Who's benefit is it that the kitchen is clean? It's for us. I may sound as though i am a self-righteous person, but I had to say that. There was even a talk of a strike, but I always attempted to settle the matter with understanding and kindness.



My position was resented. However, I feel that it was fair. No matter what happens, I did not consider it as problems. There is a saying, that, if you can not see it to be righteous it is to be a sin. So If I think it to be right, I will do it. I lived with this attitude.

Q: Loyalty orth was a matter of controversy. Were you asked such a question?

A: Yes, in Santa Fe. You see, I was interned there and there was a hearing. I was asked if I would side with Japan. I was a Japanese Citizen, then. They also asked me , "Which side do you think will win?" So I said, "The country which God has in His bosom will win." At that time Japan was winning. I did not say that Japan will win or US wi-l win. But at that time Japan's Navy was vigorously winning, taking Malaya and Singapore and Java.

Q: During the Internment Camp time you were asked about your loyalty?

A: Yes. I said I was loyal to America. Though I was not a Zitizen, my son is and I'll side with my son. My child is a United States Citizen, so it is right to declare loyalty to the United States. He was a US Citizen. In Japan when a young woman marry into her husband's house hold, her mother gives her a short sword. When the bride failed to become a good house



wife, and rejected by her husband, she was to commit suicide with it. You are not to come back home again. Once you leave your home, it is the place where you cannot return. We are here with our child. We are here for many years, received much help. When I am here, I feel for Japan and want to help my country, but I cannot oppose America. I would like to work for the good of Japan. But hostile toward US, I shall not. I will stand with my child.

Q: How was the living condition in your Camp?

A: I was an officer in my Camp. There were 6 ministers, but it was interdenominational, except episcoparians. From the church there were elected officers and I served as one.

Q: What reminiscence about the camp do you have?

A: First thing, I recall is that short wave radio was not allowed in the Camp. But it was snuck in and people listened to the short wave and it was reported in the morning, at 5;30am. The people wrote down the news and distributed in the kitchen. It reported that so may US battleship sunk here and there. I said if that is true, the naval war must be over by now. However, these were news from Japan, and was not coming from news services, but through Imperial Military Censorship. So it may be true, but how can you know for sure. If this news is true, the war should have



been won by Japan long time ago. But since the war was not over, you cannot rely on their news. Towards the end, they did not show me the news any more

There were many people who talked ill of ministers (Christian). They were right-wingers. Because they had to take the position of the middle between Japan and the US. They did not attack the US too much. There was a man who said, "Japan is going to lose, so you better not stay here, too long." He left the camp very early. He was a Christian, by the way.

So Christians were suspect in the eyes of right-wingers. Rev. Yamasaki was attacked there. He maintained that the US was doing right thing. There were those who did not like Rev. K. Tajima. So I said to him, It's best you could talk to him directly. He is not that stubborn and ununderstanding. Well, after that he did not talk to me about him.

Sometimes I wonder why I was not attacked by those super-patriots. I used to talk to them and tried to make things peaceful. (I did have to oppose their plans some times.) Once when the problem of loyalty rose kitchen crews brought up a complain against the chef. But I told them that they should not do anything to hurt anyone. He was really concerned about the welfare of all the people in the Camp. He had to budget out



of what the government allocated for us. It's true that we cannot eat good meat, but it was fortunate to be able to eat fuul stomach. So we should not complain.

Another thing. We were earning \$50 a month outside of the camp. But we got only \$15 or so a month in the Camp. The highest pay was \$19 a month. However, we were in the midst of war. Inspite of that we were fed and given a spending money. Though we couldn't buy extravagant things or sake (which some did buy outside of the Camp). So we really didn't have to buy anything. The fact is that we were in the war, so we shouldn't complain. We must have this in mind. Our kinds were fighting with their lives.

Q: Were you called Inu?(Literal translation is 'dog'.  
Pro-Americans were called dogs by pro-Japan faction.)

A: No, I wasn't. There might be some who called me Inu. However, people couldn't call me Inu for what I'd done for them. I'm not such a leader and didn't have such brain to be called Inu. If I were a capable person and was able to speak English well, then I might have reported something to the office. However, I did not do such a thing. Everyone know that I was a Christian. So some may have had a hostile feelings towards me.



Q: When did you leave the Camp?

A: Early 1945. We left the Camp rather early. We went to Philadelphia.

Q: Why did you go to Philadelphia?

A: There was a notice for jobs in Philadelphia. They encouraged us to go there. So I decided to apply for it. However, things didn't work out well. So I became independent and went to Japanese hotel in Philadelphia. After that a Quakers took care of me and found a job on a college campus as a gardener.

Q: When you left the Camp you knew where you were going. Is that right?

A: Yes. It was New Jersey. But I did not take the job there. I found out that I was not supposed to do that. So I quit job very soon. I didn't like that. I was to be a gardener and a cook. However, because I had 4 members in my family (my wife and I, a child and a brother-in-law), but the house was not large enough to take in 4 people. They knew that we were 4 member family. But they were not ready for us, so I had to quit the work.

Q: How did you know about that job?

A: Well, the Camp received a request from the family. I think this family wanted to get a cheap labor.



Q: When you discovered that it wouldn't work in this family, what did you do?

A: I went to Philadelphia after that with my family. As you know there is only a short distance between New Jersey and Philadelphia. You only had to cross the river. We stayed at a hostel managed by a Japanese by the name of Inouye. He used to live in California. He too was taken care of by a Quaker. He attended a college, a good college, Harvard. There were 2 Japanese students there. They used to get all A's, but at this college, they were only able to get B's and C's. Well, these two brothers were able to graduate from Harvard. One is an PhD in electronics. The other also received a degree in Chemistry and worked for a chemical company. However, he was not satisfied, so he went back to school and became a medical doctor. Their sister also went to the Temple University and became a doctor. Their father died recently.

Q: How long did you stay there and worked as a gardener?

A: I stayed there for 5 years and then came back to California. We came back to Altadena in 1950.

Q: When you came back did you encounter any difficulties?

A: No. My child bought a house there, so we came back to his house. At that time there were no Japanese in Altadena. They did not allow us to come in. But there was a widow who helped us a lot. She helped my



son to find a home and buy it. It is not that exclusive place any more. Infact my neighbor is a black family.

Q: Did you have any problem after you moved in the house?

A: No. But we had problem before we bought the house. This widow and a news paperman at the Star News (Pasadena) had to be our charactor witness on our behalf. Both of them accepted this task and did a good job for us. All those white people were highly educated people so they understood our situation very well. They were very good to us.

You know later on they had lots of problems. He was very sickly and his wife, a school teacher, had a nervous breakdown. So I had to take care of them. I took her to a hospital many times when she used to wait for me to come back from my work and called me up to take her to shopping or other choirs. This neighbor lost her husband and didn't have a man in the house. So I had to work for her and did every thing that she wanted a man to do. However, she was a very good person.

Once she asked me to take care of her yard. She said, she would pay for it. But I said, "I wouldn't do that for pay for my neighbor." The reason for



that is that once we get into this relationship of employer-employee both of us would want more from each other. You see, then she might say, "He doesn't put out good work?" I might say, "She doesn't pay me enough." Then our relationship would turn sour, so I said I'll help her when I have a time. So she never gave me any salary, but she used to buy me a saving bond sometimes. I just did not like to get into that employer-employee relationship with her.

Q: So when you came back to Altadena, you begun to work as a gardener right away?

A: Yes. All those former employers were waiting for me to come back. There were those who had a temporary gardener until I came back. So I had no problem starting the new cliants.

Q: Have you been relating to a white church?

A: Yes. When I was at Sierra Madre, I attended a church there. However, Rev. Horikoshi of the Hollywood Presbyterian Church came to us every Friday night for 12 years. In the begining there were only 3 families, including us. However, 5 other families joined us in the end. It's all because Rev. Horikoshi came to preach the sermon which he prepared for the coming Sunday. We used to go to each others house, among 3 families. However towards end we were able to go around 8 families. In any case these meetings were



really meaningful and we were very ahppy then. We looked forward to this meeting. We all were very close and united. This kind of unity and closeness cannot take place where there are over 50 members. However, during that time we enjoyed each other very much.

Q: What do you remember about the time when you came back to Altadena? Were you very happy?

A: I was in Philadelphia for 5 years. People told us to stay there a few more years. I could have received a pension from the college if I did. People told me to get a pension and then go back to my son. I developed many friends there, too. However, you see he is my only son, and if I became sick or die, or something happen to my son, we couldn't do too much for each other. There was too much distance between us. Beside a grandson was born and my wife wanted to go back to California before he got too big. She was afraid of her grand son becoming older and stranger to her. So that was the reason why we came back. By that time my son bought a house and waited for us to come back. When we came back lots of people asked me to work or help them. I wanted to take one month vacation, but I was asked to help my friend's son. He graduated from a college, but he became a gardener. I really did not want to work under any one, but since my friend asked me to help his son get started, so I did



help him. He became a head man and did most of the contracting and did business end. I became a head of the workers, and supervised the work. I worked with him over a year. This man decided to quit working as a gardener, so I became an independent worker.

Q: You have experienced a great deal. What do you think about the most?

A: Well, as far as I'm concerned, the fact that I came to know Christianity was the best thing happen to me. When I got married, I was not very wealthy. I was very thin and pale. I became ill and I didn't think I'll live too long. Meanwhile a child was born. I prayed to God saying, please let me live until my son can take care of his mother. I really wanted to live till my son reached 20 years old. So I took out life insurance for 20 years. In the beginning it was New York Life with 2 thousand dollars. However, I found out that another company payed 3 thousand dollars with the same premium. When I die by accident, it will give my wife the money. If I became sick over 3 months, then it would pay \$30 a month. At that time \$30 was a very big money. So I switched to this insurance company. I still have an insurance with this company. One was a term insurance till I was 55 years old. The other was regular life insurance. I felt that if I lived till 55 years old, I would be very happy, but I ended up living



30 years over that. I still have the other insurance, though.

Q: I heard that you had an operation recently.

A: Yes. It was 10 years ago. It was the enlarged Aorta. My brother died of cancer. So one day as I was lying down, I touched my stomach and found a lump of about a size of an egg. I decided that it was a cancer. They told me that if it grows to the point where you can find it yourself, it's already too late. I really thought that it was too late for me to do anything about it. At that time a son of my friend died of cancer, so I went to his funeral. Then I thought to myself, "It's my turn next." My friend asked me to be the leader for the funeral. As I lead the service I thought that next funeral was going to be mine.

You see this happened right after I came back to Altadena and I didn't have money at all. If I died then, I wouldn't have any money for my funeral. I better work hard while I was still well. So I worked very hard. I never told anything about the lump on my stomach. They said that you will die in 5 months after the cancer start hurting you. If it start hurting me, then I was going to tell my family about it and tell them that I would die in 8 months. However, I was going to work hard until



that time. Well, this continued for 13 years. I was such a fool. If it were a cancer, I wouldn't last that long. Meanwhile my Auto insurance company told me to get a physical. If I didn't get it, they didn't renew my auto-insurance. So I had to go to a doctor. My doctor said, "You have a lump here. Did you know about it?" I was hoping that he wouldn't find it, but he did. I said, "Yes, I know. Isn't it a cancer?" He said, "No, it isn't a cancer. It is an enlarged Aorta. It has enlarged a great deal. So you must cut your work to a half, because if it burst, you wouldn't live." He also said that it was going to hurt a great deal. However, I couldn't stop working that soon, because I had a contract. Meanwhile my neck was hurting one day, so I was taken to the doctor. At that time the doctor told my son about the condition of my health. The doctor recommended an operation. So I was operated.

Inspite of this, I was the closest to God during these 13 years, because when I finish working, as I drove home I sung a hymn, "I spent a day serving my Lord..." I cried all the way home everyday. I was very thankful that nothing had happened that day and I was given another day of life. I really felt then that it must have been God who gave that that worry and made me live close to God. While things go on our way and we are blessed, we seem to live away from God. However, when I was looking right into the face of



death, everyday was a gift and I was very grateful. Everyday was a joyful day. So as I sang a hymn I drove home everyday after the work.

If I matured spiritually, it was because of my illness. Before that I did not go to church very often. When I became ill, I really felt the love and blessing of God. It happened when I came down with neumonia. It also happened when I had that operation, too. I really believe that God really let me live the best way for me. I don't want to use words like temptations or trial. I know that God is doing his best for me, and I would not ask anything more. This is the attitude that I spend my life everyday now. So even though bad things happen to me, I would not be moved or affected by them. I believe God is giving me the best thing. While I was suffering with neumonia, I had a high temperature of 104° to 105° and I was wandering between life and death. But because of this I was able to learn a greatest thing of life.

When I suffered a double neumonia, I had a dream. While I was lying on the hospital bed, I saw two angels on both sides and took care of me. So I was very glad to see the angels, because they were taking care of me. When I woke up I was taken care of by my wife and sister on both sides.



The other one is this. I was in the Christ's robe. I would peak out, or even come out and play around him, but when I get cold, or scared, I would go right back into the Christ's robe. I used to go in and out of the robe.

There is another one. There were three churches at the foot of the hill. There were pink Geranium but there were also the ones which were dried up. I was replanting those dead Geranium. As I stood in front of those three churches I said to myself, "The churches which are not pleasing in God's eye, will dry up and die." The a nice breath came over and I felt real good.

I had these three dreams while I was hospitalized with neumonia.

When I was operated I had this dream. I was driving in my car. There were many men in my car and they were stairing at me. They all had big heads, red lips. I was pretending that I didn't see them at all. I said to myself, "I don't care how many of these people were around me, because God is with me."

The, while I was still awake, and having a breakfast on the hospital bed (I must have been affected by drugs) I saw that the breakfast tray was full of dust. I looked at my roommate and he was also eating food



which was also very dusty. I thought to myself, "Well, if he can eat it, I should be able to eat it, too." So I dusted the food and ate it.

There is another. It was when my body and nephew was going to school. My nephew became a newspaper man for Japanese newspaper, Yomiuri and lives in New York. In my dream they were involved in an accident and they were hurt. There was another white boy who was very critical so I said to myself, "Children's mistake is really his parents responsibility. Anything happen to my child is my responsibility, so I'll take the responsibility of this accident. Please take my life and help this white boy." I was sweating all over my body and praying. Soon the life of this white boy was saved. His father came to see me and asked me to become a member of his church. However, I said to him, "I do not understand the thought and tradition of your church, so I would not be able to become a member of your church." However, the father said, "You saved my boy's life with your pryaer. So please come and become a member of my church." He asked me repeatedly. I understood everything which went on the white church, but I said to him that I didn't. That was my dream.



The other one happened soon after I had the operation. It was during the midnight. I went out into the hollway. Then a nurse yelled out, "What are you doing." So I said, "I'm going to a show now." Actually I was going to be a chairman for my friends celebration. It happened 2 days after I had an operation. It didn't affect me too much.

I believe that even if all kinds of demons were watching me, even if all kinds of bad things were happening in society, I believed that God is watching me over, so I would not be afraid. So if I went into a society, I didn't care what the other did or said about me. I would live my life with God.

I suppose my action was rather unreasonable sometimes. People must have said something about me, but if I did anything, I did it not for me, but for others. I did it everything thinking about others. I used to say to my wife, "I will not get mad at you when you broke something, or lost valuable thing. But I'll be mad if I think you acted against Holy Spirit. I would be mad if you tell a lie or tried to get away from a situation and try to dny your responsibilities." I am this kind of a person, so sometimes people didn't like me. I'm direct. But I don't speak ill of people, especially of ministers. By speaking ill of people, you would testroy others. If you have to say it, you must say it directly to the person. But if you don't



have a courage to say directly, then you have no right to say anything. Especially if you speak ill of ministers, then his ministry will become ineffective. I said this even to my friends. This is the biggest obstacle to evangelism. If you must say it, you must say it directly to the person. This is the way I believe. I may have let it out sometimes, because of my human limitation, but I tried to live my life in this way.

Q: I want to ask you something about the dream of dust. You mean dust was in your bowl?

A: Yes. So I had to take out dust and ate the food which was underneath. You know it was my illusion or something. It wasn't really there. But I felt if my neighbor could eat it, then I should be able to eat it myself. So I ate it. However, you see, red faced people were watching me from all directions. So I had to do everything in front of them. I took it as the fact that I must do my job even if people watch me with distrust or even with objections.

Q: You've lived a long life, 84 years old. What do you like to tell you people concerning life?

A: I would like to recommend that Nisei and Sansei would live according to the teachings of the Bible. However, I don't really know theology or philosophy. I haven't read the Bible that much either. But I don't



like to read the Bible in a easy way. Some will say, "It's too difficult to follow the Bible, so you must compromise somewhere in between." But I don't like that. I like to take the Bible as it is written, and follow it. I don't like to hear loose and compromising kind of teaching. If you like to become a village chief, then you should try to become a mayor of a city. Then you might become a village chief.

If Christ wants us to accomplish a certain objective, then he would try to push us to accomplish much more in order that this objective might be obtained. I think Christ wants us to be like himself, even though he knows we can not do it. But it will be mistake if you tell your students that you don't have to strive for it. To accomplish our goal is like a camel going through an eye of a needle. But trying hard is the value. Christian faith must be tested through the hardship. Here we don't have enough hardship and difficulties to grow spiritually. We are too easy going, and that's why we have too much troubles.

If all the Christians tried harder, then the heaven would be closer. However, if I say so, people might say that I've got a hard head. But I would say that this must be done.



Q: This is your first wish for the young people.

A: Yes. I would recommend young people to take a harder course. This is the only way your faith will improve. This is my hope for the younger generation.

Q: Do you have any other thing to say to the young people?

A: I would say that the Bible centered life is far more superior than any other system of ethics. I don't belong to many other social clubs. Church life is enough. If you belong to too many organizations, then you may not be able to come to church often. That's why I never belong to any other clubs. I'm very stubborn, I know.

I hear that there are over 200 denominations of Christian faith. I heard the other day that you could look at the Mt. Fuji from all directions. They all look different. But if you get up on top of the mountain, it's all the same. However, most of the people are still wondering around at the foot of the mountain. If one is really willing to die and believe in Christ, then we never able to reach the top. The trouble is that we never reach the top. People tell me that if you insist on the hard life of discipline, then there wouldn't be any church members at all. Isn't this the approach that the most of churches are taking? However, I think we



have to look for quolity of faith and not the number of members.

Q: What would have happened if you stayed in Japan?

A: I would have advanced to higher education and worked ina company or something.

Q: You came over here to the US and experienced a lot of things. Do you think that it was better for you if you stayed in Japan?

A: I think it was better for me to come over here.

Because gardener is a very good occupation. I did not have to tell lies. I just have to love nature and work deligently. I didn't have to watch the employers face all the time and didn't have to behave accordingly. It I did my job well, everything was OK. If they say, "Good morning." Then I would say, "Good morning." That's all. There is no strategies nor any manuvering. I just simply worked. That's all.

Q: If I stayed in Japan, I had to enter into the superior-inferior relationship and I would have to feel very small. But over here it was very simple. So if I stayed in Japan, I would have been really ostracized, and had no chance of growing in Faith. I like this simple life without lies. Some can't stand me, but I am very satisfied with my own life. I always maintained that I'd never did more than what I



should do. However, one thing I did. When I had \$70 in a bank a friend of mine needed money, so I took out \$50 and loan it to him without assurance of getting it back. Because of this, he was able to establish his life. Later he was able to send his children to university. He became very successful.

This is the second time I talked about it. I've told my wife once that if I've done anything good then it must be this loaning \$50. I really gave a half of my entire possession to my friend. He came to visit me several time from a quite a distance to thank me.

Q: When did this happen?

A: It happened around 1940. He did drink and gamble. That's why he got in a hole. He came to me and asked me for a loan. Well, I told you about this, so I would be blessed by God anymore. However, this did happend. This person died now. Actually his wife came to me and wanted to borrow money from me. I said if he is really willing to change his way, then I'll give this to you. Because of this he really turned around. At that time I was really working hard, but I could not accumulate money very fast. I did smoke, but I did not spend too much on anything. I really didn't expect that money to come back to me, but it did come back. Not only that, he came to vist



us with a very expensive gift several times. This is the only good thing I'd done.

Q: Do you have anything else you would like to say?

A: I talke a position of no interferance with younger generation. My son is 50 years old now and he doesn't need any of my advise. My first grand son was the top student in his class all the way through. He entered a medical school at USC. The second one does not like to study. So he doesn't go to school. The third one has a good brain, but getting an average grades.

Q: What does James do?

A: He is a civil engineer. He is a head supervisor of the constraction of dams and genrators. The dynamo came from Japan, so Japanese engineers came to supervise the operation of it. James had to take care of all those arrangements. He also was a head of contractor who worked under him. At one point he had about 900 people working there for the operation of the dam.

It's because the city doesn't have money. It was supposed to finish by next year, but it would not be finished because of the budget. He is a good worker, though.



Before the war, very few farmers could afford to send their children to college. But now everybody seems to be able to do so. Before the war they needed their children to work on the farm. When the war broke out, we went to camps and young people went to the Army. So they were able to go to college with GI Bill. After the war job opportunities opened up for Nisei, too.

Because Asians were superior students and superior workers, they were really appreciated by employers. Now Japanese Americans are employed by cities, counties and everywhere as you know. I think this is because of the war.

Please cut off things which are not very good.

Q: Thank you very much for your time.

A: Not at all.